

Published monthly by Concordia Publishing House, St. Louis, Mo.

Subscription price, \$2.00 per annum, payable strictly in advance.

In St. Louis, Canada, and in foreign countries, \$2.10.

Entered at the Post Office at St. Louis, Mo., as second-class matter.

Acceptance for mailing at special rate of postage provided for in section 1103,

Act of October 3, 1917, authorized October 5, 1918.

THEOLOGICAL MONTHLY.

Published by the

Evangelical Lutheran Synod

of

Missouri, Ohio, and Other States.

Vol. VII. — AUGUST, 1927.

**CONCORDIA PUBLISHING HOUSE,
ST. LOUIS, MO.**

THEOLOGICAL MONTHLY.

Edited by the Faculty of Concordia Seminary, St. Louis, Mo.
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Items whose authorship is not indicated are by the managing editor
pro tem.

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THEOLOGICAL MONTHLY.

VOL. VII.

AUGUST, 1927.

No. 8.

An Exegetical Paper on 1 Tim. 2, 11—15.

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(*By request.*)

The Pastoral Letters of St. Paul are addressed to leaders in the Church of Christ, to pastors, as the title implies; and they are not only very interesting, but highly instructive and helpful to every pastor for the proper execution of his office. The more time we devote to the study of these letters, the deeper we dig into these spiritual store- and treasure-houses, the better shall we be able to cope with difficult questions and to advise parishioners what is well-pleasing to God and becoming to such as not only lay claim to the name of Christian, but are Christians in spirit and in truth. The Scripture-passage before us deals with a vital and far-reaching question, which, however, will be decided for us once for all after we have thoroughly grasped St. Paul's statements and the proof thereof as found in 1 Tim. 2, 11—15, a passage which speaks on woman's place in public gatherings of Christians.

In v. 11 St. Paul gives a clear, but general command, which he expresses in v. 12 in the form of a definite prohibition regarding woman's conduct in the assembly of Christians. He says v. 11: "Let the woman learn in silence, with all subjection." *Γυνή*, "woman," here used without the article, means any member of the female sex in contrast with the male, married or unmarried, irrespective of descent, race, color, nationality, physical or mental ability. The apostle does not say that a woman is to be excluded from the gatherings of the Christians for public worship; on the contrary, women often formed a very prominent part of the congregations, as we may learn from the frequent remarks about women, and references to them, in the writings of St. Paul. In the verse before us the command of St. Paul clearly presupposes that women are present and pay close attention to the word spoken. Woman is also to reap the benefit of public worship; she is to receive from the instruction given there what is necessary for her

edification and for the growth of her inner life. But how is she to obtain food for her soul and grow in knowledge and understanding? The apostle here uses a short, clear, and unmistakable term — “in silence,” *ἐν ἡσυχίᾳ*. She is to be quiet; she must not interfere with, or take part in, any discussions of doctrine in the public service of the congregation, nor is she to interrupt the sermons or doctrinal discussions by questions and remarks of her own, no matter how learned, how pious, and how rich in good works she may be otherwise. That is the meaning of *ἐν ἡσυχίᾳ*, “in silence.” The apostle’s clear and simple command to woman is to hold her peace. And this learning in silence is to be done “in all subjection,” *ἐν πάσῃ ὑποταγῇ*. *Ὑποταγή* means subjection, subordination, submissiveness. The apostle was well aware of the general rule of subordination of woman which God had pronounced after the Fall as a punishment for her sin, and because of the Lord’s mandate the woman is to be readily submissive to the man, although she is not to be considered a slave of the man and his passions. Yet in no way and at no time shall the woman rule over the man, but in every respect (*πάσῃ*) the woman is to recognize and acknowledge the headship and government of the man in the affairs of the Church.

Other Scripture-passages, such as Col. 3, 18; 1 Pet. 3, 1; Titus 2, 5; Eph. 5, 22, 23, prove beyond all doubt that in every walk of life, in any sphere of activity, and also in the home, woman is to acknowledge man as her head, and although in our passage Paul is primarily speaking of woman’s station in the public gatherings of the Christians, yet the expressions and terms used are so general that we must apply them to woman’s station in the world in general. This is evident especially from v. 12.

In v. 11 the apostle says that in the meetings of the congregation there is to be no contradiction on the part of the woman either in the form of questions, discussions, or arguments. In 1 Cor. 14, 34 the apostle speaks of the same matter, and it will serve us well to note carefully the words and expressions St. Paul uses in this connection. Having advised the Corinthians to follow a certain fixed order for divine worship, he issues a direct command to them regarding female members in the congregation. He says, v. 34: “Let your women keep silence in the assemblies, for it is not permitted to them to speak, but to be in subjection, according as also the Law says.” The women, *αἱ γυναῖκες*, who attended the divine services of the Corinthians held membership in the congregation; they were Christians; but they were to observe this rule in the

meetings, ἐν ταῖς ἐκκλησίαις, that they “keep silence.” Ἐκκλησία means an assembly, a select company, and the word is used to denote not only the whole Christian Church, but also a company of believers meeting for public worship at a given place; we might say, the local congregation. The plural, ἐκκλησίαις, indicates that, no matter how often such gatherings were held and at how many different places, the same rule applied to them all — the women should keep silence, σιγάτωσαν. Note the imperative form of the verb. The reason for this command is given in the following words: “For it is not allowed to them to speak.” The form ἐπιτρέπεται describes this state of affairs as continuing indefinitely, and λαλεῖν, to speak, to preach, to publish, has reference to the *fact* of utterance, while for the uttering of a thought the word λέγειν would be used. And for the sake of emphasis the negative particle οὐ is placed at the head of the sentence. The apostle argues that women have no permission to “give utterance” to Biblical facts, doctrines, in the assembly of the Christians; therefore they are to hold their peace. In the following expression St. Paul states what is becoming to them, namely, “to be in subjection,” ὑποτασσέσθωσαν. The word ὑποτάσσεσθαι excludes the woman from speaking in a Christian service; for speaking would appear as a claim of equality and equal authority with men. Yet it seems as though the women at Corinth made just such a claim, believing that with the introduction of Christianity and Christian liberty also the ancient distinction between man and woman had been abrogated. “Not so!” says Paul; on the contrary, to the men belongs the leadership, the teaching, the public speaking in the congregation now as formerly. How can Paul prove his statement? Καθὼς καὶ ὁ νόμος λέγει “according as also the Law says.” The *Law* he refers to evidently is the divine rule laid down in Gen. 3, 16, which holds good for all times. The Law of God has long ago decided this matter, and a Christian woman will readily submit to it. The apostle, then, makes known God’s will in respect to woman’s place in the Church, and by pointing to God’s Law he considers the matter settled. Where the Word of God speaks, Christians will say: “Speak, Lord, for Thy servant heareth!” This ruling according to the Law of God does not place woman in a position of dishonor, as some view it, but it is the natural position which God has assigned to woman. A Christian woman knows that it shocks the moral feeling and that it is a disgrace to her, 1 Cor. 14, 35, if she assumes equality to man, if not superiority.

This thought is elaborated by the apostle in 1 Tim. 2, 12, where he says: "But I do not allow a woman to teach nor to exercise authority over man, but to be in silence." Comparing this verse with the preceding one, we find parallel expressions throughout; thus the following words correspond: *γυνή* — *γυναικί*; *μανθανέτω* — *διδάσκειν οὐκ ἐπιτρέπω*; *ἐν πάσῃ ὑποταγῇ* — *οὐδὲ αὐθεντεῖν τοῦ ἀνδρός*; *ἐν ἡσυχίᾳ* — *ἀλλ' εἶναι ἐν ἡσυχίᾳ*. It is evident that both verses speak of the same thing. But that does not make v. 12 superfluous; on the contrary, the separate expressions and thoughts of v. 11 are emphasized here with greater force and made more important. "I do not allow a woman to teach." The word "teach," *διδάσκειν*, does not refer to the immediate sphere of woman's activity in the home and family (see Titus 2, 3. 4 and Acts 18, 26), but "teach" here means to speak in a public assembly as an instructor, as a teacher, or to impart spiritual knowledge by means of a public address; for St. Paul is still speaking of public worship, and in the words "I do not allow," *οὐκ ἐπιτρέπω*, we have the apostle's denial of permission, a definite prohibition, just as though he had been asked to give his consent and permission to have women speak in the congregation of the saints. Clearly and emphatically St. Paul instructs Timothy here that under no circumstances whatsoever is woman to be permitted to enter the pulpit and become a public teacher of God's people. Women are not to become preachers and deliver doctrinal dissertations before a congregation or to become expounders of the Law of Moses and thus use the opportunity therewith given them to denounce certain activities of man. They are not to be traveling missionaries and direct the work in the Church of Christ. Why these injunctions are given, we shall learn from vv. 13 and 14. Woman, then, is not to be a public teacher in the Church, thus claiming equal authority and equal rights and duties with the pastor — although many rumors are afloat about pastors' and teachers' wives who are said to have elevated themselves to that enviable position of congregational leadership and have left their husbands far behind, simply because they have tongues which are endowed with perpetual motion, and because they entertain the false idea of holding great privileges, far in advance of others, and because they dwell in the same house with the pastor or teacher, who for the sake of peace has surrendered his inalienable rights to the weaker, but headstronger sex. Such things are not so to be. The apostle's word is clear on this point that woman is not to be a leader in the Church, and we dare not weaken or change the meaning of Paul's

words in any way. It is self-evident that the teaching of woman as an assistant to the pastor or teacher in the school is not forbidden, for that is not public teaching in the congregation, and the rule of woman's subjection to man is not transgressed in that case. We must also remember that God has bound the Church by this rule, but not Himself. He can make, and at certain times has made, exceptions to this rule. Cf. the prophetesses Deborah and Huldah in the Old Testament.

Another divine regulation is given in the following words: "Nor to exercise authority over man." *Οὐδέ*, nor, is a conjunction which connects this prohibition with the foregoing one. This second prohibition contains the phrase "to exercise authority over man," *αὐθεντεῖν ἄνδρός*. *Αὐθεντεῖν* is composed of the word *αὐτός*, self, own, and (probably) *ἔντεα*, weapons, and means literally "one who acts by his own weapons," by his own authority or power, one who lords it over, domineers, *ἄνδρός*, man. The translation of this term, "to usurp authority over the man," as we have it in our English Bibles, is quite correct and brings out the literal meaning of St. Paul's expression. Woman really leaves her sphere of activity, leads aggressive warfare, tries to fill man's divinely appointed place if she desires to teach in the Church or attempts to be a leader or ruler, head or guide, in the meetings of God's people where men are present. In that case she is usurping authority, *αὐθεντεῖν*, forcibly seizing power and rights where she has none. This attempt of women St. Paul meets in the passage under consideration with a definite and strong prohibition and once more emphasizes that her rôle is that of a learner and listener and not that of a teacher. This, to be a listener and learner, is to be woman's permanent place in the congregation at all times; hence in our verse the added expression "to be in silence," *εἶναι ἐν ἡσυχίᾳ*. Not the pulpit, not the rostrum of the Forum Romanum, is to be woman's place, but the quiet, unobserved activity in the "seclusion of the home," *ἐν ἡσυχίᾳ*, "is the highest excellence of woman's calling" (Kretzmann). In this position woman can and shall serve God, her Lord, and the apostle brings out, and lauds, the sanctity and noble character of her service throughout our passage. By the quiet performance of her obligations in the circle appointed to her by God, she is able to exert a strong influence for good, for time and eternity, upon all those who come in contact with her; she will be loved dearly by her husband, revered highly by her children for her home-making and home-loving qualities, and highly esteemed

by all who know her as a quiet, unassuming wife and mother, who discharges her household duties in the love and fear of God.

By the words spoken in vv. 11 and 12 the present-day emancipation of woman, woman suffrage, sex equality, woman's desire and spirit of independence, and all that is connected with these fundamental ideas, — which, by the way, have developed to such an extent that it seems impossible to check them, — stand exposed and condemned. In our day the cause of woman suffrage is gaining ground more rapidly than ever before, and in America, as well as in other parts of the world, woman claims that she is only demanding her legal rights; and in agreement with such claims she is not only entering public life in its secular affairs and activities, frequently taking man's place and position and forcing him out, excepting where hard manual labor is required, but she is also trying to become prominent in the Church — and to be more than a learner and an attentive listener. Here we must remember that secular life and church-life are different. If the State, which does not model its laws after the commandments of God (Decalog), sees fit, for reasons of its own, to adopt woman suffrage, the Church, which is governed, or at least should be controlled, by the laws of God clearly revealed in Scripture, is not permitted to follow the same course. But, alas! what do we see? Church denominations like the Methodists, Baptists, and others, are permitting women to enter the pulpit and to speak in the public gatherings of their people without a feeling of wrong-doing. Some years ago the papers reported that a girl in Oklahoma, thirteen years old, still doing seventh-grade work in school, received permission from the Board of the Methodist Church to enter the office of the holy ministry. Also the Reformed Jews, several years ago, decided to admit women to the office of Rabbi, for the reason that it is "a modern issue, due to the revolutionary change in woman's status in this time." (Proceedings of Iowa District, 922, p. 61.) How are such things possible? we ask. Either these people are so ignorant of what God's Word says on this point, or so weak in their adherence to Scripture, or so corrupt in their practise that they regard woman suffrage in the Church as the revolutionary effect of Christianity upon all the races and nations in the world, as the grand result of their attempts to enlighten the world, — yes, they see light where Satan has spread darkness, — as the new and golden era, brought about by their influence and work upon the hearts of men, and thus as a great progress, ensuring betterment of world conditions and making it a better place to live in; or they see in this movement, hiddenly so,

the only salvation of their churches, believing that only in this way they will continue to exist and their church-policies will be upheld. To women in their midst falls the lot of raising the greater part of the pastor's salary through raised doughnut sales, apron and fancy-work auctions, suppers, and the like. And if, perchance, some Bible-reading soul stumbles over the words of St. Paul in 1 Tim. 2, 11. 12, and if after some hours of serious consideration of this passage his conscience is troubled because of the plain words uttered there by St. Paul, such a person is quieted and his conscience is soothed by being told: The apostle gave his own private opinion in a matter which was expedient only in his day, while this view of his is not binding upon us now. It is declared to be "a local regulation and not of general application and not of any application to these modern times or these changed conditions or these different people" (*Paul and His Epistles*, by D. A. Hayes, p. 221), and it is argued that the apostle urged Christian women to avoid participation in public discussions because in that day it was the "avowed prostitutes alone who were prominent in the public festivals, and it was too large a risk for the Christian women themselves to do anything which would lead to their identification in the popular mind with this class." But we must remember that the apostle's word is a word of Scripture, 1 Cor. 14, 37, which was written by inspiration of the Holy Ghost for our learning, and it is as valid and certain to-day as it was when Paul first uttered it; for he does not base his demand for woman's silence upon conditions as they existed in his day alone, nor does he demand woman's silence and subjection because he was naturally a woman-hater or, at least, a despiser of women, so that he would concede no oratorical ability to woman; and even if she had proved to be a good lecturer at home, before her husband, yet he would offer her no opportunity of practising her art publicly. O no! Paul was not moved by whims, likes and dislikes in this matter, but by sound Scriptural argument and reasoning, and for the statement he makes and the command he gives he produces two arguments in the following verses which have never been overthrown by any reasoning of man and stand unrefuted to this very day. We truly have every reason to be thankful to God that, as in everything else, He has given to our Lutheran Church the right knowledge and correct understanding in regard to woman's place in the world in general and in the Church in particular. Let us, therefore, adhere to St. Paul's clear statement in this matter which we have been discussing here, hew closely to the line, stand upon the Word of God in contrast to all opinions of men, and

remain unshaken and unaffected in this question, resting upon the solid foundation of the apostle.

In vv. 13 and 14 Paul states the Scriptural reasons for his demand that women keep silence in the Church, and not with one syllable does he refer to a custom, view, or prejudice of the people prevalent in his day.

V. 13: "For Adam was fashioned first, then Eve." Here Paul offers his first reason for the prohibition given in the preceding verses, and he bases his proof on the priority of man's creation; and this prototypal testimony decides the matter once for all. It was God's order from the beginning that man should lead and rule in all things over woman. Even in the state of innocence, Eve was the weaker vessel, being subordinated to man as his helpmeet, and he was the lord. *Ἐπλάσθη*, from *πλάσσω*, a word used in the Septuagint for the Hebrew *יצר*, means to form, to fashion, as the potter fashions clay, and is used to denote the work of God in fashioning, making, producing man. It is employed to describe the creation of woman as well as that of man. Man and woman are alike in this, that they both were made by the Lord. However, the holy writer does not lay stress on the manner of Adam's creation, but rather on the *time* when he was made; he says: "Adam was fashioned first," *πρῶτος*. Thus the man, Adam, existed for a time before and without the woman and could not look to her for leadership. The story of creation shows that a "preference in the time of creation is for the man at the same time a preference in dignity." The entire Mosaic history places man in the first position and assumes for woman a relation of dependency on man; and from this source, which the apostle regards as a holy and inerrant expression of divine truth, he has drawn his argument for the priority and leadership of man in all affairs. It is, then, contrary to nature that man be subject to woman; it is a disgrace in the highest degree for a man to permit himself to be governed by a woman, because "Adam was fashioned first, then Eve." Woman, for this reason, is not to teach man or usurp authority over him. In 1 Cor. 11, 7—9 the apostle brings other arguments showing that the man is the head of the woman by the order of God. We recall how woman at all times has rebelled and revolted against this order. In the eighties of the past century there was great excitement in England because the women in the Presbyterian and in the Episcopal Church demanded that the promise of obedience on the part of the bride, by which she acknowledged her husband as her head, be stricken from the marriage formula. This demand is entirely unjustified;

for the Word of God points out woman's place and her relation to man so plainly that every Bible-reader can see that this desire and demand are altogether contrary to Holy Writ. The demand has since been granted. In our congregations, too, there are women who imagine it to be their duty to interfere with the business of the men, and not a few complaints are heard regarding attempts made by superwomen to prescribe, assign, and regulate pastoral duties. How are such things possible? Can it be denied that in many such cases the pastor has neglected to do his duty in giving the necessary instruction on woman's position in the Church and in public life and that he has failed to bring forth the Scriptural arguments applying to the matter? Let us not be timid, but without fear or favor preach the Word of God as it pertains to women. That will decide and remedy matters instantly for all concerned.

V. 14: "Adam was not deceived, but the woman, having been deceived, was in transgression." This is the second argument used by St. Paul to prove that woman is not created for leadership. The preceding argument, based on the order of creation, brings out the fact that woman was not made or destined for leadership. By the present argument the apostle shows that woman is not entitled to leadership on account of her sad rôle at the time of the Fall. "Adam was not deceived," ἡπατήθη (ἀπατάω means to deceive, to lead into error), but the woman permitted herself to be led into error by Satan, who, in his cunning and crafty way, presented to her vision the most beautiful and glorious picture of her future happiness, bliss, holiness, righteousness, and perfection. Having been deceived, ἀπατηθεῖσα, by the wiliness and the deceptive and fraudulent arguments of the devil, the woman "has become," γέγονεν, "in transgression," ἐν παραβάσει. Παράβασις is a stepping by the side, a deviation. Here it means a deviation from God's Law, hence a transgression or violation of the Law. This transgression, or fall, continues in its consequences even now; in its sad results it is evident in our day, as the verb in the perfect form, γέγονεν, proves. Luther translates: "*Sie hat die Uebertretung eingefuehrt.*" The above consideration leads to another thought. The whole affair of woman's deception by the evil spirit points to this, that the woman, in her very nature and make-up is more readily deceived and seduced than man. She is more easily overcome by lies, deception, persuasion, and flattery than man. Bengel says: *Facilius decepta, facilius decipit*. We must also note that in this latter expression St. Paul does not only speak of Eve, but of "the woman,"

ἡ γυνή. What is true of Eve is true of woman in general. Just as Satan has caused a great calamity in the beginning by a woman, whom he enticed, so he plainly intends again, by the feminist movement of our day, to inflict a great injury on the world. We can gather this from the effects of the emancipation of women which have become manifest so far. Birth control, race suicide, divorce, discord, unhappy family life, adultery, immodesty of every kind and description, immorality, are in 90 per cent. of the cases the bitter fruit of woman's demand for sex equality or the result of her refusal to remain in the position in which the Creator placed her.

We must remember here, that, although the woman was deceived, yet Adam is not free from blame, for in Rom. 5, 12 Adam is described as the man by whom "sin entered into the world," and who permitted himself to be persuaded by the woman to eat of the forbidden fruit. In agreement with Adam's words in Gen. 3, 16 Bengel says: *Serpens mulierem decepit; mulier virum non decepit, sed ei persuasit*. Cp. 2 Cor. 11, 3 ("beguiled me").

The fall into sin shows that woman should not arrogate to herself the right of leadership, which the Creator never intended for her. Here, too, her subordination is clearly shown, and for that reason woman is excluded from being teacher in the Church; for in that case she would be usurping authority over the man.

It is often remarked that women have in many instances shown great knowledge, the faculty of sharp and deep thinking, skill, and executive ability, and it is thought that for that reason alone, if for no other, woman ought to be permitted to occupy a place equal to that held by men. The apostle nowhere denies that some women have been given such talents by the Lord. But this fact is not to interfere with, or upset, the order of things which God has made in the beginning and which is to remain in force, until the Law-giver Himself makes a change; but to this day 1 Tim. 2, 11—15 has not been repealed.

Another question which has troubled the minds of some people in our midst in view of the apostle's prohibition in 1 Tim. 2, 11. 12 is whether the singing of a solo by a woman during church-service does not conflict with this passage of Scripture. In the first place, it must be remembered that singing in the public service of the Christians cannot be placed on a level with public teaching. By singing, even though it be a solo, woman takes part in the service by using her voice to praise and glorify God together with her fellow-Christians, which, as stated before, is permitted, yea, required of her. If we denied woman the right to sing a solo, it

appears that we must also deny her the right to use her talents in playing the organ or any musical instrument in public service. In the second place, we have an example in Scripture, Ex. 15, 20, 21, where Miriam sang a solo in response to the song of Moses for the glorious delivery from the hands of the Egyptians and the terrible destruction of Pharaoh with his men and horses in the Red Sea. Why, then, should women not now be permitted to sing praises to Him in whom all Christians have triumphed gloriously over all spiritual enemies? God's rule was already in force at the time of Moses.

NB. Woman also has her sphere of activity in the Church where she can serve her Master loyally and faithfully without transgressing the Lord's rule given in the passage under consideration, but we are not concerned about that when treating 1 Tim. 2, 11—15.

In order to avoid the impression as though the subordination of woman were in any way a bar which excluded her from the right of sharing in the blessings of the Gospel and in all spiritual gifts and treasures, the apostle adds a special word of comfort in v. 15: "But she shall be saved through child-bearing, if they abide in faith and love and sanctification with modesty." A blessed word! Although woman introduced the transgression, when she permitted Satan to deceive her, and thereby brought herself and the entire human race into a state of terrible misery and woe, yet shall she be saved, *σωθήσεται*. She shall be rescued from eternal damnation just in that position and station in life, in that calling and activity, for which she was originally created. Let us note that Paul is no longer speaking of Eve, but of the woman, *ἡ γυνή*, which is the subject of *σωθήσεται*. Woman's primary function, duty, and privilege is not to take part in the public affairs of mankind, but her place is in the home. The apostle says "child-bearing," *τεκνογονία*, is the way, the calling, the activity of woman; hence he uses the preposition *διά*. Child-bearing is not to be considered a meritorious work whereby woman earns salvation, but it is her divinely appointed function on earth. The home and family circle is the field of woman's activity and not public life. This circle is her kingdom, and to rule in this sphere is to be her highest ambition and pride. Every normal woman should marry, become a mother, and rear children, not after the fashion of the one-son-and-one-daughter system, but in realization of the word: "Children" (mark the plural!) "are a gift of God"; provided, of course, God

has granted her the gift of motherhood. Unless God Himself, in His wise and unsearchable wisdom, makes exceptions to this general rule, woman misses her purpose in life if she despises the holy ordinance of marriage and refuses to become the helpmeet of her husband and a mother of children. For this calling God has fitted woman wonderfully in His divine wisdom and given her mental and physical gifts. But woman often does not see, and in many cases does not want to carry out, the purpose the Lord had in creating her. That is rebellion. What dignity and what grace has the Lord intended for the female sex! It is His pleasure to use the body of the female as the workshop of His almighty power, there to create human beings, who are to be planted into the Kingdom of Grace here on earth and hereafter to fill the realms of eternal glory. In Ps. 127 the Lord Himself speaks of this grace, when He declares: "Lo, children are an heritage of the Lord, and the fruit of the womb is His reward"; and in the following verses of this psalm He calls him blessed who has a large family. How does our present generation compare with this statement of Scripture? Very unfavorably, to say the least. Instead of rejoicing and thanking God, welcoming, hugging, kissing, and caring for, a child or children, their own flesh and blood, poodles and pet dogs, cats and parrots and other dumb creatures are by modern women of to-day given a place which children should occupy, and they are treated with a tenderness that borders on insanity, — all because motherhood is thought to be burdensome, too unpleasant, too dangerous to a perfect form and health, encroaching upon personal freedom, and combined with worries and cares, not to speak of the cost which is often advanced as an argument against having a family.

There are exceptions, but in general we can thank God that the fear of the Lord is still alive in the hearts of our Christian women, who know for what purpose God has created them. But it is necessary in our day of moral decay, in a chaste and decent manner, coupled with holy zeal and pastoral tact, to keep our people enlightened on this subject in agreement with the Word of God.

The naked fact, however, that a woman bears children does not guarantee her salvation. That is self-evident to us; but to make it altogether impossible to gather this thought from the apostle's word, he adds: "If they abide in faith and love and sanctification with modesty." The apostle drops the subject "the woman," *ἡ γυνή*, and by the use of the plural number in this last part of the sentence makes the application to all believing Christian women. We dare not restrict the expressions used here to that relation which

exists in married life, so that *πίστις* would mean matrimonial faithfulness; *ἀγάπη*, matrimonial love; *ἀγιασμός*, matrimonial chastity; *σωφροσύνη*, life as it exists in a rightful marriage. These expressions describe Christian life in its various aspects. The way of salvation, which Christ has prepared for us through His bitter suffering and death, is the way of faith, *πίστις*, and faith is the source and root of all Christian life and good works. "Without faith it is impossible to please God." Heb. 11, 6. *Ἀγάπη*, unselfish love toward God and our neighbor, is the chief Christian virtue, in which faith is active. 1 Tim. 1, 5; Gal. 6; *ἀγιασμός* means sanctification, holiness, which consists in putting off the old and putting on the new man, Col. 3, 9, struggling against, and overcoming, the devil, the wicked world, and our sinful flesh, and thus making progress, growing, in holiness day by day. With these Christian virtues, especially with holiness, *σωφροσύνη*, modesty, self-control, must be combined.

In faith and love and holiness, by constant watchfulness and in due modesty, pious women control their own bodies and subdue all evil lusts and desires, lest those members of the body which serve God in child-bearing become tools of lewd passions and all unchasteness. A Christian woman will not make provision for the flesh to fulfil the lusts thereof, but make all the members of her body instruments for serving God. Doing the work which God has given her to do, a Christian woman will not exercise authority over the man, but abiding (*μεινωσιν*) in faith and love and true devotion, she will be a true helpmeet of her husband and a happy mother of children, which come to her as the blessing of the Lord. Blessed indeed is that Christian mother who heeds the praises which the Bible bestows upon the diligent, sensible, virtuous, gracious, modest woman, who fulfils her calling in true faith. (See Prov. 31, 10—31; *Apology*, Art. XIII; Mueller, p. 241.)

In our day we cannot spread too much knowledge respecting the holiness of marriage and the sacredness of its obligations. Articles in periodicals and novels, cleverly written, tend to deprive the estate of matrimony of its divine character, and the average moving picture show exercises a deteriorating influence over married and unmarried in regard to this state. It has become the usual thing to enter the estate of marriage without the consent of the parents, — and sin takes its course. Marriage is spoken of as a mere venture and a contract, which, if not satisfactory, may be dissolved by a divorce granted by the court. Many girls, unfit for

marriage, in the first place, and also unwilling to be true helpmates and wives, go through the formality of a marriage ceremony, sometimes even asking a Lutheran pastor to perform this act, but their intentions are not to become wives and mothers. Their motive is a selfish one — to have somebody to earn the necessary cash for them, so that they may lead a life of laziness and dress in a style which they deem suitable, considering their beauty and accomplishments. And how many a young man leaps before he looks! The beauty or non-beauty of some walking figure in human form, wearing silk dresses and silk hose, — a convincing proof of wealth to him, — catches his fancy and without further thought of his future welfare or woe he hastens to the clerk for the necessary papers to call her his own whom he knows not; and when he has what he thought he wanted, he does not want it. *Facta dicunt!*

Christians remember the sanctity of marriage and its obligations. Praying the Fourth Petition with true devotion, they include a pious spouse, a true and faithful companion. With them, marriage is a partnership of mutual love and helpfulness for life, and only after fervent prayer and divine guidance and after having sought the advice and consent of their parents will they enter the state of matrimony in the fear of the Lord. Such a union, then, has God's blessing.

May God attend our humble efforts with His grace and blessing, so that by the sound preaching of "all things whatsoever He has commanded us" we may lead our people onward in the path of sanctification and true holiness more and more!

A Few Remarks on Some New Testament Manuscripts in Our Country.

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It is a well-known fact that not one codex supplied the whole text of our New Testament, but one codex furnished a larger or smaller part, another or several others supplied the rest. The New Testament manuscripts, the papyri, the minuscule witnesses, the vellum uncials, and the great number of lectionaries, are found in the various libraries of Europe, Asia, and Africa. *B¹ A¹ C¹ D¹* of the uncials, the chief witnesses of the text, are divided between Rome, Petrograd, London, Paris, and Cambridge. Some of the manuscripts have been rent asunder, parts of them being kept at different places, *e. g.*, the pages of what is left of Hp

(015, α 1022) Coislinianus are thus distributed: 8 on Mount Athos, 5 in Petrograd, 2 in Moscow, 3 in Kief, 2 in Turin. In 1721 Pastor J. C. Wolf cut out a half page of Ge (011, ϵ 87) Seidelianus, which he sent to Bentley. Ge is now in the British Museum, and the half page is kept at Cambridge, Trinity College. Thus also there are pages of the Old Testament version (LXX) of Codex κ in Leipzig, Germany.

We have a number of noteworthy manuscripts of the New Testament in our own country. Several fragments of lectionaries belong to the Freer collection; others are in the Pierpont Morgan collection. Furthermore, I (016), 83 leaves badly damaged and containing the Pauline epistles, with the exception of Romans, from part of the Freer collection now in Washington, D. C. 069 (ϵ 12) is kept at the Haskell Museum, Chicago; it contains parts of Matt. 10 and 12. Of the minuscule witnesses, 669, 2,324, and 2,346 are now in the General Theological Seminary, New York.

The oldest material for manuscripts of the Greek New Testament was the Egyptian papyrus. Not fewer than 34 papyrus fragments containing portions of the New Testament are known to exist at the present time. The majority of these are preserved in England, especially at Oxford. In the United States we have three papyri: P¹, P⁹, and P¹⁰; P¹ is considered the oldest fragment of a New Testament manuscript extant. It is kept in the Pennsylvania University Museum and is known as the Pennsylvania or Philadelphia Papyrus. Very likely it is a page from a papyrus book belonging to the third century. The text thereon is the beginning of the Gospel according to Matthew (vv. 1—9). At the head of the page the letter α is given (= p. 1). Originally the page contained 29 lines, of which 25 have been preserved with an average of 28 letters to the line. A double period (dieresis) is found over the proper nouns: $\iota\omicron\upsilon\delta\alpha\varsigma$, $\tilde{\iota}\epsilon\sigma\sigma\alpha\iota$, $\tilde{\iota}\omega\beta\eta\delta$. The abbreviations $\bar{\iota}\omega$, $\chi\bar{\nu}$, $\nu\bar{\nu}$ for Ἰησοῦ , Χριστοῦ , $\nu\iota\omicron\upsilon$ are of interest. The writing $\delta\alpha\upsilon\iota\delta$ (usually $\delta\alpha\upsilon\epsilon\iota\delta$ in the uncials) is noteworthy. In v. 6 δ $\beta\alpha\sigma\iota\lambda\epsilon\upsilon\varsigma$ after $\delta\alpha\upsilon\iota\delta$ is missing (like κBT); $\epsilon\gamma\acute{\epsilon}\nu\eta\eta\sigma\epsilon\upsilon$ is always written with final ν , also before consonants. The papyrus is badly damaged. Of the last three lines but a few letters are preserved.

P⁹ at Harvard, Cambridge, Mass., contains John 4, 11—13. 15—17, and belongs to the fourth or fifth century.

P¹⁰, known as the Harvard Papyrus, has the beginning of the Epistle to the Romans. This papyrus was found with a written contract; it is dated about 316. Some consider it an amulet; it is written in a clumsy manner, perhaps as a written exercise. At the

head of the page, α is found as on the Philadelphia Papyrus. The abbreviations used are: $\theta\bar{\upsilon}$, $\kappa\bar{\upsilon}$, $\upsilon\bar{\upsilon}$ = $\theta\epsilon\omicron\upsilon$, $\kappa\upsilon\rho\acute{\iota}\omicron\upsilon$, $\upsilon\acute{\iota}\omicron\upsilon$, and also $\chi\bar{\rho}\upsilon$, $\iota\eta\bar{\upsilon}$, and $\pi\bar{\nu}\alpha$ = $\pi\upsilon\epsilon\upsilon\mu\alpha$. There are several writing mistakes, e. g., $\delta\alpha\upsilon\delta$ (without ι or $\epsilon\iota$), $\alpha\gamma\epsilon\iota\alpha\iota\varsigma$ (for $\acute{\alpha}\gamma\acute{\iota}\alpha\iota\varsigma$, a case of iotacism), $\upsilon\pi\alpha\kappa\omega\omicron\nu$ (for $\acute{\upsilon}\pi\alpha\kappa\omicron\eta\acute{\nu}$); $\tau\omicron\upsilon\varsigma$ $\omicron\upsilon\sigma\iota\nu$ (for $\tau\omicron\iota\varsigma$), besides other peculiarities. Under the text the words are written:—

*Αυρηλιος Πανλος . . . νυνισιον των παρα γεννηματος περι των
γεννηματων . . . ου επι του λογειας . . . των χαι*

The meaning is not known. On the back is written:—

Π . . . ση αποστολος.

But the most interesting and also the most valuable New Testament manuscript in our country is the so-called Washington Manuscript, W (032, ε 014). There is another Washington Manuscript, which contains the Septuagint version of Deuteronomy and Joshua. The Washington Manuscript of the four gospels was acquired together with three other Bible manuscripts by Mr. Charles L. Freer, of Detroit, Mich., from an Arabian dealer in Egypt in 1906. Mr. Freer did not know at that time what the contents of this manuscript were, but merely bought it as an oddity. Prof. Henry A. Sanders, of the University of Michigan, edited the manuscript. It consists of 187 parchment leaves, or 374 pages, and contains the four gospels in the order of Matthew, John, Luke, and Mark, written in one column of thirty lines to the page and is in a good state of preservation. The leaves of the manuscript are held between the covers of two wooden panels, painted with the portraits of the four evangelists, in the order in which the gospels appear in the text, namely, Matthew and John on the left-hand, Luke and Mark on the right-hand board. Prof. Sanders would place the manuscript in the fourth century. It is kept in the Smithsonian Institution at Washington, D. C.

It may be of interest to study a facsimile page of this well-known manuscript. By means of a magnifying glass and a small mirror the marks between the lines in the text, at times commingling with the letters, will at once appear as reprints from the opposite page. The first line of the page reads:—

PETAI ΟΥΔΕΠΟΤΕΕΛΛΗCΕΝΟΥΤΩCΑΝΟC

The horizontal line above $\overline{ΑΝΟC}$ indicates, as in the papyri, that we have an abbreviation here of some kind. *PETAI* does not mean much for the time being; in fact, at first we do not know what to make of it. But in the following grouping of letters, the word $\omicron\upsilon\delta\acute{\epsilon}\pi\omicron\tau\epsilon$ will at once stand out, likewise the following $\acute{\epsilon}\lambda\acute{\alpha}\lambda\eta\sigma\epsilon\nu$

and οὕτως, as well-known words used in the New Testament. Not knowing that the page is taken from one of the gospels, it would nevertheless soon become apparent that it must be a historical account of some kind; for later we have the grouping ΤΩΝ ΦΑΡΙΣΑΙΩΝ = τῶν φαρισαίων and ΛΕΓΕΙΝΙΚΟΔΗΜΟΣ = λέγει Νικόδημος. Furthermore, in view of the wording ΤΟΦΩΣΤΟΥ-ΚΟΣΜΟΥ = τὸ φῶς τοῦ κόσμου and ΕΠΙΣΤΕΥΣΕΝ ΕΙΣ ΑΥΤΟΝ (not ἐν αὐτῷ or ἐπ' αὐτόν), the conclusion is at once made: This is history, telling about the Pharisees and Nicodemus, written by John. And upon consulting St. John relative to an account about the Pharisees and Nicodemus, it will soon be found that we here have the record chap. 7, 46—52 and chap. 8, 12—16 to the word πέμψας. (The story about the woman taken in adultery, chap. 8, 1—11, is not found in this manuscript.) PETAI is the last part of the word ὑπηρεταί. V. 46. By comparing with a Greek text, it will become apparent that ἈΝΟC in the first line is an abbreviation of ἄνθρωπος. The same occurs later in the text, ἈΝΟΝ = ἄνθρωπον. Twice we have the abbreviation IC = Ἰησοῦς. In v. 12, according to our New Testament text, we read ἐλάλησεν Ἰησοῦς λέγων, whereas the manuscript reads: ΕΛΑΛΗΣΕΝΟΙCΚΑΙΕΙΠΕΝ = ἐλάλησεν ὁ Ἰησοῦς καὶ εἶπεν, but over the καὶ εἶπεν the mark < has been placed, which is repeated in the margin, where the word ΛΕΓΩΝ is written, no doubt to indicate that λέγων is the common reading. Another peculiarity is the form ἐραύνησον for ἐρεύνησον and the addition of τὰς γραφάς after this word. Also the forms κρείνεται and κρεῖνω (iotacism). But the record in our Bible is in no wise changed, whether we follow the reading of Tischendorf, Nestle, Buttmann, or the Washington MS. We have in substance the record: the Pharisees' derogatory remarks about the ὄχλος, Nicodemus speaking in Christ's behalf, Jesus' testimony as to His being the Light of the world and as to Judgment. Finally we might note that the Washington MS. has the longer conclusion of the Gospel according to St. Mark; inserting, however, after v. 14 an apocryphal addition, the exact wording of which is not given elsewhere.

The more one studies these ancient manuscripts, the stronger the conviction will become that, while some of them are very imperfect, the inspired text of the holy writers has not been lost to us, but through comparison of the many old New Testament documents preserved to us and through careful consideration of all other relevant data can very well be restored.

THE THEOLOGICAL OBSERVER.

The Case of Rev. Frank Edwin Smith.—The *News Bulletin* of the National Lutheran Council contains the following succinct account of this sad episode:—

“What is termed ‘the first heresy trial in the history of the Lutheran Church in America,’ held at Rochester, Pa., June 16, by the Pittsburgh Synod of the United Lutheran Church resulted in a unanimous vote of ‘Guilty’ for the defendant, Rev. Frank Edwin Smith. On several recent occasions the Rev. Mr. Smith’s utterances from the pulpit of Luther Memorial Church, Pittsburgh, attacked the truth of certain statements of the Apostles’ Creed, the Virgin Birth, the miracles, the blood atonement, the bodily resurrection of Christ, and other basic beliefs of the Church. Shortly after the statements had been made public, seventeen Lutheran pastors in Westmoreland County, Pa., filed formal charges against him with Dr. Ellis B. Burgess, president of the synod.

“An investigating committee appointed by the president, headed by Dr. G. Arthur Fry, Pittsburgh, met an obstacle in the refusal of Pastor Smith to answer a questionnaire which they submitted to him. At a special meeting of the ministerium of the synod, held on June 16, the committee laid its problem before the pastors, who listened for two hours to the presentation of the case, including the reading of all papers and letters bearing on the subject, newspaper clippings, and the testimony of reporters who covered the church services. On poll of the ministers 185 voted ‘Guilty,’ 9 asked to be excused from voting, and no votes were cast for absolving the charges. A few minutes later all of the evidence in the case was presented to the synod. Dr. Fry declared that in the investigation the chances of Pastor Smith’s being misquoted were slight, since he had submitted in advance to a Pittsburgh newspaper a written draft of the sermon in which his alleged heretical remarks were first made public. In closing, Dr. Fry launched an attack on Liberalism, calling it ‘a veritable delirium of inconoclasm’ and ‘a half-way house of atheism’ and ‘ecclesiastical Bolshevism.’ On the question of guilt or innocence the convention voted 233 to 0. On the motion that Pastor Smith be deposed from the ministry as a punishment to him and an example to others the vote was 231 to 0. One pastor argued: ‘Rev. Smith could at any time have withdrawn from the ministry, but he chose to violate the vows he took on bended knee, with his hand on the Holy Bible. We can do nothing now but depose him.’

“Hardly had the delegates taken their seats after deposing Pastor Smith, when Dr. Burgess, visibly affected, stepped down to the floor level and spoke the words that removed his name from the clergy roll: ‘By the authority vested in me by the action of this synod of the Evangelical Lutheran Church I hereby depose Frank Edwin Smith from the ministry of the Evangelical Lutheran Church.’ Many ministers were in tears as Dr. Burgess spoke. From the floor of the synod Dr. F. H. Knubel, president of the United Lutheran Church, present

as a visitor, spoke, deploring the necessity of the action, but heaping honor upon the delegates for their decisive vote in upholding the faith of the Church, particularly in the face of many personal friendships for the deposed pastor.

"Pastor Smith was not present during the proceedings, having resigned as pastor of Luther Memorial Church a few days before and having accepted a call as associate pastor of the First Unitarian Church of Pittsburgh."

By joining the ranks of the Unitarian clergy, Rev. F. E. Smith, of course, dispels all doubts as to his advocacy of false teachings. It is gratifying to learn that the Pittsburgh Synod refused to permit such a heretic to remain one of its members. At the same time it appears that in the minds of the members of that synod considerable confusion reigns as to the terms *synod*, *Church*, *ministry*, and the like. Rev. Smith had been called by a particular congregation. It was the right and the duty of this congregation to depose him. The synod had the right and the duty to oust him from its own membership, but more it could not do. We fail to see that the Lutheran congregation which Rev. Smith served took any action in this affair. The synod ought to have called upon the congregation to depose its pastor, who had become guilty of destructive teachings, unless, indeed, his connection with the congregation had been severed by the time the synod met.

Parish Schools and Fundamentalism. — Meeting in convention at Omaha, the Lutheran Augustana Synod, on June 17, condemned modernism and theological rationalism, reaffirming at the same time its "Fundamentalist position." The synod declared its unalterable conviction that the Bible is "the Word of God," and that it is the only "infallible guide that reveals the way of salvation." The convention also declared the Sacraments to be an indispensable means of grace and warned against regarding infant baptism as "merely an established custom and purposeless ceremony." Members were also warned against worldly frivolity and were urged to pray for a "much-needed spiritual awakening and outpouring of the Holy Spirit." Establishment of parish schools as well as religious instruction in connection with public schools received cordial endorsement. MUELLER.

A Great Sermon. — While some of us are turning away from the substantial sermons of Luther and developing a liking for the frothy preachments of the modern type, others are finding that it is very much worth while to take up the study of Luther's postils — and to profit accordingly. The *Lutheran* brought up the matter thus: "*Luther's Pulpit Method*. Among the great sermons of the world Luther's sermon on Stephen is cited by Dr. Macartney in the *Presbyterian*. He says of it: 'One does not need to read far in this sermon by Luther on Stephen before one comes upon a characteristic Luther utterance. For example: "Is it not a miserable, a deplorable error and delusion to teach innocent people to depend upon their works to the great disparagement of their Christian faith? Better to destroy all the churches and cathedrals in the world, to burn them to ashes, — it is less sinful even when done through malice, — than to allow one soul

to be misled and lost through such error." There is a noble passage, too, on the supernatural, where he answers the objection that it would be impossible for Stephen to see clear into heaven: "When God desires to reveal Himself, heaven and everything else requisite are near. It matters not whether Stephen were beneath a roof or in the open air, heaven was near to him. Abnormal vision was not necessary. God is everywhere; there is no need that He come down from heaven. A vision, at close range, of God actually in heaven is easily possible without the quickening or perverting of the senses." In this sermon Luther affirms that Stephen's prayer was given an answer in the conversion of St. Paul." — It is a model sermon. I hope the reader will not take Dr. Macartney's or my word for it, but will do as I did, take Dr. Macartney's implied advice and devote a few hours to the study of this sermon. He may learn from Luther how to uncover the rich store of saving wisdom presented by the text; how to apply it for doctrine, for reproof, for correction, for instruction in righteousness, and for comfort; how to apply it to the conditions and persons he is dealing with; how to present the divine truths in the plainest language and to drive them home. He will find that because of Luther's pulpit method every sentence is full of meat.

As to doctrine: There is justification by faith, as Dr. Macartney has pointed out, and the efficacy of prayer, as the *Lutheran* points out. The second quotation presented by Dr. Macartney unfolds the Christology of Scripture: The omnipresence of God and the omnipresence of Christ are identical. The doctrine of good works: "The Holy Spirit is promised to the believer in Christ, and through Christ's grace the Spirit produces in the heart a desire for good. Under its influence the individual voluntarily and without expectation of reward performs his good works for the honor of God." "Luke would say: 'His faith was great; hence his many and mighty works.' For when faith truly exists, its fruits must follow. The greater the faith, the more abundant its fruits. True faith is a strong, active, and efficacious principle. Nothing is impossible to it. It rests not nor hesitates." The doctrine of the universal priesthood of the Christians: "The precedent of Stephen holds good. His example gives all men authority to preach wherever they can find hearers, whether it be in a building or in the market-place. He does not confine the preaching of God's Word to bald pates and long gowns. At the same time he does not interfere with the preaching of the apostles. He attends to the duties of his own office and is readily silent where it is the place of the apostles to preach." As to reproof: "Similar to them, the papists of to-day, when they hear it claimed that works are not effectual and that faith in Christ must precede and must be of sole efficacy, cry out that good works are prohibited and God's commandments blasphemed. Were Stephen a preacher of to-day, he might not, it is true, be stoned, but he would be burned, or dismembered with tongs, by the enraged papists." Denouncing false doctrine: Luther will not mince words: "There" (in "the costly papist churches") "greater sins are committed, more blasphemies uttered, and greater destruction of souls and of churches wrought than take place in

brothels and in thieves' dens. The keeper of a public brothel is less a sinner than the preacher who does not preach the pure Gospel, and the brothel is not so bad as the false preacher's church.... Does this astonish you? Remember, the false preachers' doctrine effects nothing but daily to lead astray and to violate souls newly born in Baptism—young Christians, tender souls, the pure, consecrated virgin brides of Christ." Plain language—and God's truth! As to correction: "Many a man passes by his poor neighbor who has a sick child or wife or is otherwise in need of assistance and makes no effort to minister to him, but, instead, contributes to endow some church." As to instruction in righteousness: "We see in Stephen's conduct love toward God and man. . . . Stephen's love for God constrained him to his act. No one who possesses the same degree of love can be silent and calmly permit the rejection of God's commandments. He cannot dissemble. He must censure and rebuke every opposer of God. Such conduct he cannot permit even if he risks his life to rebuke it. . . . Stephen's conduct is a beautiful example of love for fellow-men in that he entertains no ill will toward even his murderers. However severely he rebukes them in his zeal for the honor of God, such is the kindly feeling he has for them that in the very agonies of death, having made provision for himself by commending his spirit to God, he has no further thought about himself, but is all concern for them. Note also, when praying for himself and commending his spirit to God, he stood, but he knelt to pray for his murderers. How his heart must have burned, his eyes have overflowed, and his entire body have been agitated and moved with compassion as he beheld the wretchedness of his enemies!" As to comfort: "This epistle-lesson, by the example given, strongly inculcates the doctrines of faith and love: and more, it affords comfort and encouragement. Death, the terror of the world, it styles a sleep. Luke says: 'He fell asleep.' Comfort and encouragement are further increased by Stephen's assertion: 'I see the heaven opened and the Son of Man standing at the right hand of God.' Here we see how faithfully and lovingly Christ watches over us. What should not stand open and ready for us when the heavens, the supreme work of Creation, are waiting wide for us and rejoicing at our approach?" Divine thoughts, all of them pulsating with divine strength and invigorating hearer and reader, all of them flowing from the text, all of them serving to carry out the design of the sermon! And we have not exhausted its treasures. Dig them up for yourself. Dr. Macartney must not be the only one to profit by our Luther's sermons. (See Luther, XII, 177; Lenker, *Luther's Epistle Sermons*, I, p. 194.) And the *Christian Advocate* of New York wrote the other day: "The Reformer ought to have twenty-four hours of our time for a few days. One need not be a Lutheran to relish and digest such food."

E.

A Fundamentalistic Convention.—Concerning the recent convention of the Northern Baptist denomination, Dr. F. A. Goodchild writes in the *Watchman-Examiner*: "The Chicago convention of 1927 was a thoroughly fundamentalistic convention. From the address of President Brouger in the first session to the sermon of

Dr. Massee in the closing session there was hardly a trace of Modernism in any of the utterances; at any rate, the published reports of the convention have not revealed it to one who is fairly sensitive to the bad odor of Modernism. . . .

"There has been a great change in the convention in ten years, and that change has been brought about by the faithful testimony of Fundamentalists. It would seem from the utterances of the speakers at the convention as though we are at last agreed as to what ought to be done in our schools and on the mission-field. Now let us have some sign that it is being done, and the Fundamentalists will thank God that their work of protest has been to some good purpose. Our Foreign Mission society is saying: 'We will send out as missionaries only men and women who are thoroughly evangelical.' I venture to say that as soon as it is made evident that only such missionaries are in the field, criticism of the board of the Foreign Mission Society will cease, and there will be no opposition ticket presented at the convention. Let the convention rebuke rationalism and check the havoc to the Christian faith of our sons and daughters which it has wrought in our colleges and theological seminaries, and we shall feel that a victory worthy of any reformer that ever lived has been wrought under our very eyes. Let the admirable things that were said in the convention be done, and we shall cry out a fervid 'Thank God! To Him be all the glory!'"

This, of course, does not mean that the convention was hundred per cent. fundamentalistic or that the advocates of Modernism were either silenced or expelled. This the convention should have done. While touching on Modernism in very guarded terms, President Brougher missed the wonderful opportunity that presented itself to him of ridding the Church of the pestilential plague. Very mildly he said: "No doubt there are a few of us who have gotten so far away that it will be impossible for them to come back and be reconciled to the fundamental truths of our great denomination. But ninety per cent. of us are near enough agreed now to stop fighting one another and unite our forces against a common enemy." This is certainly a pitifully weak arraignment of the error of Liberalism. Dr. Brougher admits that ten per cent. of the Baptist delegates were Liberalists and that a large percentage of the others were not outspoken adherents of the Christian faith. Can Fundamentalists be satisfied with this woeful condition? Is it time to rejoice and thank God when so much of the leaven of the Sadducees still poisons and defiles the Church?

MUELLER.

"Shall the State Take Human Life?" — *The American Review of Reviews*, June, 1927, prints an instructive article on this subject. We regret that we have space for only a few excerpts. "Capital punishment is as old as law itself. 'If any man hate his neighbor and lie in wait for him and rise up against him and smite him mortally that he die, then the elders shall deliver him into the hand of the avenger of blood that he may die. . . . And thine eye shall not pity.' Thus spake Moses to the Israelites. Six [?] thousand years have passed, and the death penalty is still invoked in nearly all the countries of the

civilized world. It is the law in all but eight of our States. The murderer's own life is safe only in Michigan, Rhode Island, Wisconsin, Maine, Kansas, Minnesota, and North and South Dakota. . . . There are two principal arguments against capital punishment. One is that it is morally wrong — just as wrong for the state to take life as for an individual. The other is that the death penalty fails to check murder. Both arguments are supported by the conviction widely held that life imprisonment is, after all, the greater punishment. (Any governor will tell you that it is not so considered by the condemned man.) The first of these arguments — that capital punishment is morally wrong — is entirely a matter of opinion. The second argument can be proved and disproved. Let us prove first that capital punishment does check murder. Vermont had the death penalty and four or five murders a year until 1911. Then a kind-hearted legislature passed a law abolishing capital punishment, except when a jury should specifically recommend it. In the year following, twenty murders were committed in Vermont. This may have been mere coincidence, but it may also have been a direct result. Vermonters took the matter seriously. The jury in a famous case ordered the convicted man to be hanged, and the crime wave subsided. In 1924 and 1925 there were two murders each year in Vermont." (A number of similar instances are cited.) "Having thus proved that capital punishment does check murder, let us likewise prove that it does not! — Massachusetts punishes first-degree murder with death, and so does Connecticut. Lying in between is Rhode Island, which abolished capital punishment seventy-five years ago. Presumably the population elements are nearly alike, on the average. Yet Rhode Island, without the death penalty, has by far the lowest homicide rate of the three." (A number of similar instances are cited.) — We have here another illustration of the truth that arguments based on reason and experience are never absolutely conclusive. Arguing along these lines leads to endless disputations. Only those questions settled by Scripture stay settled. And this question has been settled by Scripture. When men argue that capital punishment is morally wrong, we point out to them, not only that that "is entirely a matter of opinion," but also that such an opinion directly militates against Scripture. "The ruler beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil." Thus spake Paul in the New Testament, Rom. 13, 4. It will not be amiss to state here the teaching of the Lutheran Church: "God and government are not included in this [Fifth] Commandment, nor is the power to kill, which they have, taken away. For God has delegated His authority to punish evil-doers to the government instead of to parents, who aforetime [as we read in Moses] were required to bring their own children to judgment and sentence them to death." (*Trigl.*, p. 631.) To continue: "The opponents of capital punishment are usually the sociologist, the professional reformer, and the sentimentalist; and the female of the species is less deadly-speaking in terms of punishment — than the male. The notorious bandit Chapman, who killed within prison-walls as well as outside, received far more sympathy than did

the families of the victims. . . . Well-meaning persons who work so hard in the interest of murderers might find greater satisfaction in saving the lives of sick babies in their own neighborhoods."

Strenuous efforts are being made to establish scientifically the non-accountability of the criminals as a class and so to prove the Scriptural method of dealing with the murderer immoral. We know *a priori* that these efforts will fail. Scripture assures us that the just Lord does not deal unjustly with the murderer. And we know that honest investigation will establish the accountability of the murderers as a class *a posteriori*. It is doing it now. The *Lutheran* (May 19, 1927) writes on the Heredity Fiasco and quotes the well-known anthropologist Professor Dorsey. "Most of this talk about heredity as the cause of crime he calls 'bunk.'" The *THEOL. MONTHLY* (March, 1927) quotes Dr. James H. Hepbrun, director of the Baltimore Criminal Justice Commission: "It even appeared that the mentality rating of the prisoners was about equal to that of their guards and rather higher than the rating of the citizens drafted for military service in the late war"; and Dr. Mabel Seagrave, who "protests against the sweeping statements, much in favor with a certain class of 'Sunday-supplement sociologists,' which attributes crime to any of a thousand causes except the free choice of the individuals." And they that take the sword of their own free choice shall perish with the sword!

E.

Clergywomen. — After the war, women in Germany, hungering for a livelihood, have crowded into every profession, the Christian ministry not excluded. For a long time the authorities of the German Evangelical Church were nonplussed over the question what to do with the ever-growing number of woman graduates of theology. Last month the General Synod, at Berlin, decided to permit women to be ordained, but with restrictions. Women may function only so long as they remain unmarried; they may lead religious services for children and teach Bible classes of girls; they may perform work akin to that of the social workers of this country — welfare work in prisons, almshouses, pesthouses, and refuges for the aged. However, they may not officiate at marriages, funerals, baptisms, and deaths. The pay of clergywomen will be three-fourths that of clergymen. — If the report is true, the field for women's activity in the Church has been properly limited in accordance with 1 Cor. 14, 34, 35, and they are restrained from executing the particular functions of a pastor. Whether the rules will satisfy the ambitious German women, is not hard to tell; no doubt, efforts will be made by them to be granted authority to do the entire work of the Christian minister.

MUELLER.

Machen versus Zwingli and Calvin. — In his book *Christianity and Liberalism* Dr. Machen of Princeton wrote a fine passage dealing with the "cross" in popular hymns, which culminates in strict Lutheran theology. It is worth transcribing verbatim. He says on page 126 ff.: "The Christian doctrine of the atonement, therefore, is altogether rooted in the Christian doctrine of the deity of Christ. The reality of an atonement for sin depends altogether upon the New

Testament presentation of the person of Christ. And even the hymns dealing with the Cross which we sing in church can be placed in an ascending scale according as they are based upon a lower or a higher view of Jesus' person. At the very bottom of the scale is that familiar hymn:—

“Nearer, my God, to Thee,
Nearer to Thee!
E'en though it be a cross
That raiseth me.

That is a perfectly good hymn. It means that our trials may be a discipline to bring us nearer to God. The thought is not opposed to Christianity; it is found in the New Testament. But many persons have the impression, because the word ‘cross’ is found in the hymn, that there is something specifically Christian about it and that it has something to do with the Gospel. This impression is entirely false. In reality, the cross that is spoken of is not the cross of Christ, but our own cross; the verse simply means that our crosses or trials may be a means to bring us nearer to God. It is a perfectly good thought, but certainly it is not the Gospel. One can only be sorry that the people on the *Titanic* could not find a better hymn to die by than that.

“But there is another hymn in the hymn-book:—

“In the Cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

That is certainly better. It is here not our own crosses, but the Cross of Christ, the actual event that took place on Calvary, that is spoken of, and that event is celebrated as the center of all history. Certainly the Christian man can sing that hymn. But one misses even there the full Christian sense of the meaning of the Cross; the Cross is celebrated, but it is not understood.

“It is well, therefore, that there is another hymn in our hymn-book:—

“When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss
And pour contempt on all my pride.

There at length are heard the accents of true Christian feeling—the wondrous cross on which the Prince of Glory died. When we come to see that it was no mere man who suffered on Calvary, but the Lord of Glory, then we shall be willing to say that one drop of the precious blood of Jesus is of more value for our own salvation and for the hope of society, than all the rivers of blood that have flowed upon the battlefield of history.”

Certainly the Christian doctrine of the atonement is altogether rooted in the Christian doctrine of the deity of Christ, which includes the doctrine of the *genus idiomaticum*. Unless the Prince of Glory, unless God, died on the cross, there was no atonement. If the suffering of the cross be restricted to the man Jesus, as Zwingli and Calvin would have it, the Christian doctrine of the atonement falls. Dr. Machen has done well in warning all Christian congregations

against singing Watts's hymn to the tune of Zwingli's *alloiosis*, in insisting on the Scriptural sense of the wondrous words: "It was no mere man who suffered on Calvary, but the Lord of Glory." E.

Pulpit Prayers without Christ. — A writer in the *Presbyterian* (April 21) protests against the omission of Christ's name from pulpit prayers, which under the influence of Liberalism is rapidly becoming the vogue. (Cp. review on Dr. Stidger's *Pulpit Prayers*.) He writes: "The pulpit prayers are a very important part in the service of worship, and they may be an exceedingly edifying part. In fact, this is so true that many of the people of God are more edified by the pulpit prayer [because of the rottenness of the sermon and the insipidity of the songs — ED.] than they are by any other part of the service. . . . This is my point: The greater number of pulpit prayers are addressed solely to the Father, especially by those whose entire Gospel is the Fatherhood of God and the brotherhood of man, while the Son, Jesus Christ, and the Holy Ghost are disregarded and dishonored. . . . As a sinful man, what do I need from the Son of God, my Savior? . . . As a Christian, what do I need from the Holy Spirit, my Comforter? As a child of God I need the assurance of the Father's love, the certainty of His care, the surety of His purpose concerning me. I need His forbearance, His sympathy, and the firm conviction of His acceptance of me in and through the merits of His Son. As a sinful man I need the cleansing blood of the Son, I crave the merit of His obedience, I seek His pardoning grace, I plead for His continued mercy, and I long for His presence with me. And as a Christian I need the Holy Spirit to show me the Father and the Son, to enlighten my mind in and by the Word, to inspire me to do what is right, to restrain me from doing what is wrong, to comfort my heart, to guide me in all the transactions of life, to sanctify my heart, and to ennoble my life. I cannot know the Son as my Savior unless the Holy Spirit reveals Him to me; I cannot be acceptable to the Father unless I believe in the Son as my Savior. Thus, out of the depths of the heart the believer appeals to the Father, to the Son, and to the Holy Ghost in their personal and distinctive offices. . . . How helpful it is when the minister keeps in mind the distinctive offices of the three persons of the Holy Trinity and so directs his prayer in the pulpit!"

While it is not necessary to address by name each person of the Holy Trinity, the deliberate omission of Christ's name from the pulpit prayer is a proof of the infidelity of modern Liberalism. Christ has charged us to pray in His name and has promised the granting of our petitions only when they are so offered. A preacher who deliberately omits Christ's name from his pulpit prayer does not belong in a Christian pulpit.

MUELLER.

Will the Wrath of Atheists in the End Praise God? — Under this heading the *Lutheran* (June 30, p. 14) comments on the decision of the Superior Court of New York, which endorsed the action of the lower court when it declared the practise "of dismissing children from the public schools of White Plains, N. Y., for one half hour a week in order that they might receive religious instruction from the

churches," entirely proper and legal. The Freethinkers' Society had contested this ruling and had appealed to the higher court to have it declared unconstitutional. In its editorial comment the *Lutheran* says: "Whether a half hour's time a week is worth making much ado about and fighting for is a debatable question. It seems so utterly inadequate for the high purpose it is expected to serve as to make its value or worth almost negligible. If it were half an hour per day, it might be worth striving for. But as long as most parents and the public in general exalt the value of a secular education above that of a truly religious education, there is little hope that more than the half-hour pittance can be laid as a poor man's crumb at the Church's table. The importance of training children in the heavenly wisdom does not seem to impress most parents who hold membership in our Christian churches — if we except the Roman Catholic Church. Some day there may be a rude awakening, and even non-Christians, if not freethinkers, may learn that godless parents and godless children are a menace to the welfare of any nation. Godlessness is given a free hand if the absence of religious instruction in the case of probably one-third the children of the United States counts for anything. Unbelief has a voice in many of our public schools; for the number of teachers who sneer at religion is by no means small.

"But the zeal of the Freethinkers' Society may prove to be a blessing in disguise. It may create a counter-zeal in the hearts of many Christian parents who are not taking their religion seriously and give them some concern as to whether they can afford to be satisfied with the half hour of promiscuous instruction in religion which their children are receiving in the Sunday-school, especially when their attendance is exceedingly irregular. It may have the effect, in some cases, of stirring up languid and indifferent parents to depend less upon the Church and the Sunday-school for the religious instruction of their children and to come up a little nearer to Luther's idea of qualifying as teachers themselves. If that should be the result, the wrath of the irreligionists would in the end praise God. We fear that kind of wrath much less than we do the indifference and lethargy of members and parents belonging to the Church."

When excepting the Roman Catholic Church from the charge of indifference with regard to Christian education, the *Lutheran* should have mentioned also the Missouri Synod and those denominations which maintain Christian day-schools. Its failure to call attention to this great institution of Christian education shows how little this is appreciated in the circles which the *Lutheran* represents. Negative criticism is not sufficient in this great crisis; the Church must lead its members to the fulfilment of their duty by offering constructive programs. To-day the need of Christian day-schools is much greater than it ever has been.

MUELLER.

"The Fine Art of Saying Nothing. — The *New York Sun* has reprinted a trick speech written by a professor in Princeton which should cause earnest searching of heart to every public speaker, particularly to those who are gifted with that mysterious endowment

known as the 'oratorical' temperament. For this speech is a demonstration of how eloquently words may be put together so as to mean absolutely nothing at all!" After giving a part of the speech, an editorial writer in the *Western Christian Advocate* of May 12 comments further: "There is a seductiveness about mouthing of grandiloquent nothings against which every minister must set himself like steel. . . . There is unquestionably a glory of the highfalutin oratory which raises a Newfoundland fog about every subject it discusses. But a much higher glory is that of the concrete positive word. *P. S.* We have just compared this speech with our last Sunday's sermon and are wearing a new suit of sackcloth and ashes."

If this article (we are passing over the flippant form of the last remark) expressed the sentiments of the editors of the *Advocate*, they suffered a relapse within the week. The opening article of the issue of May 19 has the heading: "The Hour of Great Hunger," and we are wondering what it is aiming at. "This is a time of great hunger. Deep calleth unto deep, while the souls of men cry out in the wilderness. The day has been long, a great weariness has set in. The cry of the soul carries the despair of the ages. In the midst of luxury men starve. Within the shadow of overflowing granaries children cry for bread. . . . In the day of faith's mightiest proclamation, doubt and agnosticism shadow the pilgrims of eternity, prey upon their resources, and beset the way of the righteous with the terror of an endless tragedy. . . . Mankind lives on the level of the low register in the presence of the highways that lead to eternal light. There is no urge to be up and doing. The call of the mountain, the challenge of the altitudes, falls like the water of a cataract. The spirit that devours and consumes has destroyed all safety zones, and the traffic of the universal planetary system rushes on without check or signal. . . . It is the day of approaching Pentecost. What waiting! What prayers! What expectation! . . . Quick, quick, ye thinkers, ye preachers, ye ministers of grace, break these shackles of bondage, open the windows, open them wide for all spirits that they may breathe the air; open them wide, yes, wider still, that the intellects of men may find relief, that the human spirit may enjoy release and leap forth, bounding on its way to the ineffable heights where God and His people meet in the eternal pavilions of uncreated excellence. . . . On the left is the tree and the dangling rope. Judas went that way. On the right is Calvary, a cross, and immortality. Jesus went that way. . . . Oh, Church of Christ, rise, stand on thy feet! It is time to be going. Why linger by shaded waters? Move forward! Take the direction of Pentecost. Only that way leads to full fruition."

If the *Advocate* is referring to Modernism, which is throttling the Methodist Church, it does not say it; if to the vicarious satisfaction made by Jesus Christ, it does not say it; if to Scripture as the sole source of faith, it does not say it. E.

Is the Eighteenth Amendment Based on the Moral Law?—The *American Review of Reviews* found space in the June issue for this slur: "I could only wonder whether these continual raids on disorderly houses would start some objectors to the formation of an

Association against the Seventh (Sixth) Commandment, including many of the same general groups who have formed an Association against the Prohibition Amendment!" If the writer had been dealing with an Association against the Fourth (Fifth) Commandment, that is, if those advocating the repeal of the Eighteenth Amendment refused to be bound by it as long as it is in lawful force, his parallel would be justified. Again, if the Decalog contained an Eleventh Commandment enjoining total abstinence, the Association against the Prohibition Amendment would have to be put on a plane with an Association against the Seventh (Sixth) Commandment. The Prohibition fanatics, indeed, insist that there is such a commandment in the Moral Law and that it is the greatest commandment ("Prohibition continues the greatest moral and political issue of the country"; *Western Christian Advocate*, June 2, 1927). However, if the Methodists would turn their Sunday-schools into Associations for the Better Study of the Ten Commandments, they would find that the Moral Law inculcates temperance, but not total abstinence, and they would, in the main, agree with President Harding and the conference of governors, which declared that Prohibition is "not a question of morals or ethics, but purely an economic and financial question and as such should be treated by the state." And if the writer became an active member of such an association, he might learn that there is quite a difference between advocating and practising what is inherently immoral and calling into question the wisdom of enacting the views of the prohibitionists into laws. Finally, the persistent spreading of the insinuation that the denial of the wisdom of the Eighteenth Amendment reveals a depraved moral sense seems to point to the existence of an Association against the Eighth (Ninth) Commandment of which our writer would be an honorary member. E.

Glimpses from the Editor's Window.

Several months ago the Royal Society and the Royal College of Surgeons in Great Britain celebrated the one-hundredth anniversary of the birth of Joseph (Lord) Lister, the father of antiseptic surgery. The *Watchman-Examiner* says: "Lord Lister was not only the most eminent surgeon of his day in England and the discoverer of antiseptic surgery, but a humble Christian believer and a man of amazing tenderness and kindness."

While Mr. Thomas Edison, at eighty, avers that the Word of God has no meaning for him, former Senator Chauncey M. Depew, at ninety-three, has this to say: "From my experience of ninety-three years I am more firmly anchored to the Bible than ever before and believe implicitly in its teachings and the God it portrays. I have always felt a real dependence upon God. My idea of God is personal rather than one of force."

The Methodist Church has enjoyed remarkable growth in China. There are 92,000 Chinese members of the Methodist Episcopal Church, says the *Christian Advocate*. It further states that 95 missionaries are in the field and 489 ordained Chinese pastors, 457 local preachers, and 100 unordained local preachers and exhorters.

A rather remarkable use of the Book of Genesis was reported in the press some time ago. There was a dispute between the British government and Mohammedan authorities with respect to a piece of ground. The Mohammedans laid claim to the land near the sepulcher of Rachel. They based their claim partly on Gen. 35, 16, which refers to the location of Bethel. We are told in the *Australian Lutheran* that the British government admitted the evidence and settled the case on that basis.

The *Watchman-Examiner* recently carried on its front page this fervent declaration concerning the Bible: "Other books are of the earth. This is from heaven. Do not think and do not say that this Book only contains the words of God! It is the Word of God. Think not of it only as a good book or even as a better book, but hold it in your heart and faith, not as the word of man, but, as it is in truth, the Word of God; nay, more, as the living Word of the living God: supernatural in origin; inexpressible in value; infinite in scope; divine in authorship, though human in penmanship; regenerative in power; infallible in authority; personal in application; inspired in totality."

The Presbyterian Church of Scotland and the United Free Presbyterian Church are endeavoring to unite. The Presbyterian Church of Scotland is state-supported, in other words, it is the established Church, and it wishes to retain the state support which it now enjoys. It will be interesting to observe whether the United Free Presbyterian Church, which has always opposed unscriptural alliance of Church and State, will yield or not.

Another union of churches spoken of is that of the Congregationalists and Universalists. That the Universalists deny the fundamental truths of the Gospel is well known. The question is, Do they now lay aside their soul-destroying heresies and accept the beliefs formerly espoused by the Congregationalists, or have the latter changed their faith and adopted the Universalist platform? We fear that error is about to triumph in the proposed union, especially since the main principle on which the two churches wish to unite is the following: "The basis of vital Christian unity is a common acceptance of Christianity as primarily a way of life." Christianity is reduced to a system of morals. Enough said!

The Anglican Church is discussing revision of the *Book of Common Prayer*. The proposed changes that have provoked most debates are those which strike out the word "obey" in the marriage service and permit the so-called reservation of the consecrated bread and wine for the communion of the sick. We are told that among the additions that are advocated are prayers for the dead, for peace and industry, for the League of Nations, and for the king's air forces. Before the new version is fully authorized, it will have to be accepted, not only by the Anglican Church, but by Parliament. Church and State are still strongly mixed in England, and Romanism, to use a figure, is considering the Anglican pond good fishing.

Dr. A. C. Diefenbach has not much respect for his fellow-Liberals who still pose as Gospel-preachers. He says about them: "This group presents, as we Liberals know, the most ugly and the most inconsistent position. They are half forward-looking, half backward-looking. That is why they have largely lost their power. In the nature of their divided minds they straddle, equivocate, and muddle all vital religious questions. If they are driven to a hard corner by the persistent reasoning of a serious inquirer, they turn sentimental and utter vague, elusive abstractions on goodness and such like." Not very complimentary!

BOOK REVIEW.

The Concordia Cyclopedia. A Handbook of Religious Information, with Special Reference to the History, Doctrine, Work, and Usages of the Lutheran Church. Editors-in-Chief: *L. Fuerbringer, D. D.; Th. Engelder, D. D.; P. E. Kretzmann, Ph. D., D. D.* \$4.50. (Concordia Publishing House, St. Louis, Mo.)

Here is a book which ought to be given an enthusiastic reception in the American Lutheran Church, and especially in our Synod, on account of its eminent usefulness. While there is no dearth of cyclopedias and

encyclopedias, we did not heretofore possess a book of reference in the English language dealing with religious subjects in general and written from the conservatively Lutheran point of view. The *Lutheran Cyclopaedia* of Jacobs and Haas, it will be recalled, is a work of reference which is confined to matters which can be classed as Lutheran. *The work before us represents a large undertaking.* The following words from the Preface will give the reader an idea of the scope: "The work was planned in three great divisions: history, doctrine, and church-work, and each of these parts was again subdivided into a number of sections." Dr. Engelder was in charge of the history section. Professor Graebner for a while supervised that of doctrine, being succeeded in that capacity by Dr. Kretzmann; and to Dr. Fuerbringer were entrusted the articles dealing with church-work. A number of men served as associate editors. Looking through the volume, which comprises 848 closely printed pages, and noticing the wealth of material offered here, one will not be surprised to learn that the work was begun as long ago as 1920. While, naturally, the compass of the book is not large enough to permit every conceivable religious topic to be alluded to, it will be difficult, we believe, to find a major religious phenomenon or person of outstanding importance in the field of religious inquiry that has been overlooked. As is proper, the editors, writing chiefly for the Lutheran public, dwell especially on matters pertaining to the Lutheran Church and its history. Items of interest to members of the Synodical Conference are prominent. Again, the work is a reliable guide in the labyrinth of conflicting opinions in the world of religion. *The authors decide all questions according to the Holy Scriptures and the Lutheran Confessions.* Here, then, the Christian seeking light can find what God's Word says, for instance, on dancing, lodges, unionism, prohibition, etc., not to mention such fundamental matters as Baptism, Lord's Supper, the Person of Christ, and the like. That the work avowedly is written from the doctrinal point of view of the Missouri Synod will not be considered strange if one bears in mind that for the editors the teachings of the Missouri Synod are simply those of Luther and the Lutheran Confessions. The work is intended for pastors, teachers, and educated laymen. It is as a convenient book of reference that it is intended to serve. Anybody who conceives the notion that, possessing this book, he need not buy and study, let us say, Dr. Pieper's *Christliche Dogmatik*, is mistaking the purpose of this book. But nevertheless, on account of its abundance of material, *it is a library in itself.* The editors have been very painstaking in their endeavor to avoid inaccuracies and errors. Naturally, in a work of this nature, which is primarily a book of facts, historical and others, errors in minor matters are to be expected. The Preface says that "suggestions and corrections will be gratefully received." We hope that the book will have a wide distribution and that it will help to acquaint people with our dear Lutheran Church and thus to extend the kingdom of our heavenly Lord.

The Psalms. Translated by *J. M. Powis Smith*. 261 pages. Cloth, \$3.00. (The University of Chicago Press, Chicago, Ill.)

Dr. Smith is, no doubt, one of the outstanding Hebrew scholars in this country of the extreme liberal type, who accept the theories of Higher Criticism as established results. His personal convictions concerning the

psalms are given in the four chapters that conclude the book, "The Date of the Psalter," "The Hymn-book of the Second Temple," "The Poetry of the Psalter," and "The Religion of the Psalter," in which we find him at variance with traditional Bible scholars on almost every point, historical and doctrinal. While the translator admits that the Messianic hope "lies behind many of the psalms and comes to clear utterance in Ps. 2," he eliminates scores of such references acknowledged as Messianic by believing scholars. He suggests nearly two hundred changes of the text and translates accordingly. Practically all psalms are placed at a late date, including the Davidic, or at least the majority of them, since "such names as David, Moses, and Solomon contribute practically nothing to our knowledge of the origin of the Psalter" (p. 246). The divisions of the psalms into certain groups are misleading, and equally so the headings which Dr. Smith has supplied for the various psalms. How much havoc the translator has wrought with the Masoretic text, by arbitrary emendations and omissions, becomes clear when we compare his translation of Ps. 110 with the Authorized Version, this rendering being a fair example of the professor's method and work:—

110.

A Promise of God's Aid to the King.

(Of David; a Psalm.)

An Oracle of the Lord to my lord:

"Sit at my right hand,

Till I make your enemies your footstool."

2. The scepter of your strength the Lord sends forth from Zion.
Reign in the midst of your enemies.

3. Your people will volunteer freely in your day of war.
In holy array, from the womb of dawn,
The dew of your youth is yours.

4. The Lord has sworn, and he will not retract;
"You shall be a priest for life,
A Melchizedek, because of me."

5. The Lord is at your right hand.
He has shattered kings in the days of his wrath.

6. He will sit in judgment upon the nations; He will fill the valleys.
He has shattered the chief over a broad land.

7. From a brook by the wayside he will drink;
Therefore he will lift up his head.

To the Hebrew scholar Dr. Smith's *The Psalms* is invaluable since the book affords him an excellent view of the methods of modern liberal scholars employed in corrupting the Bible.

MUELLER.

Corrections.

In the June issue, p. 176, line 18 from above, read "Natural" for "National"; on p. 184, line 2 from below, read "unimmersed" for "immersed."—A kind friend has drawn our attention to an erratum in the April issue, p. 97, where in line 13 from below the reference to a passage from Luther should read VII, 1559.

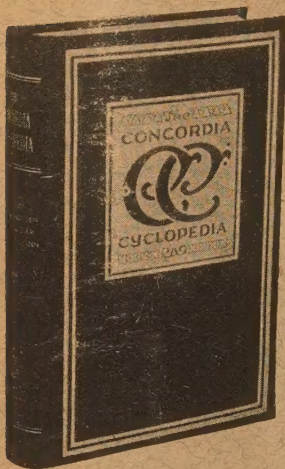
The Concordia Cyclopedia

Editors-in-Chief:

PROF. L. FUERBRINGER, D. D.; PROF. TH. ENGELDER, D. D.;

PROF. P. E. KRETZMANN, Ph. D., D. D.,

assisted by more than a score of associate editors and contributors.



The *Concordia Cyclopedia* is a relatively brief, but comprehensive work of general religious information, with special reference to the history, doctrine, work, and usages of the Lutheran Church. It is a veritable storehouse of valuable information concerning persons, movements, principles, and events that have directly or indirectly influenced the history and development of the Lutheran Church.

In planning and preparing the work, the editors constantly had in mind the pastors, teachers, students, and laymen of our Church, who frequently must consult works of reference and who desire trustworthy information. All articles on matters of doctrine and Christian life are founded on, and proved from, Scriptures

and our Confessions, and all other articles are written from the confessional Lutheran standpoint. This unique volume should be found on the shelves of every Lutheran school, every congregational library, every society library, the libraries of Bible study classes, church-workers, and members, and of public libraries. Sunday-school teachers will find this book a handy tool.

The *Concordia Cyclopedia* contains more than five thousand articles on eight hundred and fifty closely printed pages, including headings and cross-references arranged in alphabetical order. The publishers have produced a book of which a correspondent says that its general make-up and binding is such as to be a credit to any publisher. The volume is bound in substantial binder's buckram cloth of a pleasing blue color and has a decorative blind stamping design on the cover, with gilt stamping on the backbone. Because of the extra thin, though opaque, paper used, the volume measures but $1\frac{1}{2}$ inches in thickness. Its width is six inches; its length, nine inches. The price is \$4.50.

"It will be difficult, we believe, to find a major religious phenomenon or a person of outstanding importance in the field of religious inquiry that has been overlooked. . . . The work is a reliable guide in the labyrinth of conflicting opinions in the world of religion." — *Theol. Monthly*.

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CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.